

The Anti-Slavery Bugle.

BENJAMIN S. JONES, EDITOR.

"NO UNION WITH SLAVEHOLDERS."

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WHOLE NO. 748.

The Anti-Slavery Bugle.

From the Free American.

THE ELDER AND YOUNGER BROWN.

It is known: I take it for granted, that your son, in common "with the rest of mankind," interested in whatever pertains to the family and kindred man, who was leader of the "fellow slaves" at Harper's Ferry, and who has been dared to attest his devotion to the cause of freedom. His oldest son—John Brown Jr., is a resident of our county, addressed the people of this place, by invitation recently—a small house elicited the interest and sympathy of the community, in one who played no unimportant part in the struggle that gave freedom to slaves. The fact, that he had spent nearly 20 years as a student at our Institution, gave him not here an additional interest. And, in view of his remarks, he did not hesitate to avow openly, "that it was here that his anti-slavery principles first took form, and were developed full sympathy with the wrongs of the slaves." The exercises of the evening were opened by the singing of his father's favorite hymn—the same that was sung at his funeral, "Joy to the trumpet, blow, &c., ending with, "The year of jubilee has come!" During singing Mr. B. sat with his face buried in his hands, evidently struggling to repress the vivid vision which it called forth. Scarcely had the note of the song died away, when he rose calmly, with a subdued tone, but with an emphasis that thrilled to every heart, and brought tears to every eye—exclaimed—"I would to God, the year slaves have come!" It was a master stroke of eloquence, that carried every heart with it. He then referred to the tender resolutions, solemn associations connected with that hymn, by a very natural transition, he proceeded to tell of his former residence here, and the changes that had taken place during the ten or twelve years that had passed, since he left. His address was mostly occupied in showing the blighting influence of slavery upon the white man, and in a narrative of his personal experience of the tender scenes of its advocates in Kansas.

I have not time or space to give even an outline of his remarks. Two or three statements, however, I must not fail to notice. He referred to the example that had been made to blacken his father's reputation, by charging on him the murder of the Dixies. He gave a full history of the state that preceded and led to it. He had gone 150 miles to the relief of Lawrence, but just after reaching the city, Col. Sumner with the 4th Regt. intervened, and ordered him to return, promising to disperse the Missouri

troops on their way back to Ossawatomie, they sent that a company of Buffaloes had made a settlement on Potowatamie Creek burning buildings, carrying off property, and committing the most brutal outrages, on the defenseless sons of the settlers.

He father at once called for a company of volunteers, to go and chastise the invaders. When within a few miles of the place they learned that his men had retreated. Brown divided his forces, and he himself went with a part in pursuit of the Missourians. The other party went to the defenseless sufferers, whom they met in the neighborhood and learned the atrocities which had been committed, and that the Dixies and two or three others had been instrumental in conducting the Border Ruffians to their prey, and actively engaged in the barbarities committed, they immediately arrested them, and tried them by a drum-head court martial, and shot them. John Brown was miles distant, and had no knowledge of their arrest and imprisonment, but they were betrayed by the U. S. troops sent as a posse for the bogus authorities of Leavenworth. When arrested by them, his arms were bound behind him with a rope about fifteen inches, and one end in the hands of a U. S. officer, he was driven before the troops, on a scaffold for nine miles, without being allowed to sit. The rope was kept on for nearly 20 miles, and was bound so tightly, that his arms failed in about twice their usual size, and when released, it took off a strip of the skin with it, leaving a scar which he significantly terms, "Scary's Bracelet." That rope was exchanged for another, which was fastened to his right arm, and also to the left of a fellow prisoner. In this manner, they, with several other prisoners, were forced to march thirty miles in one day; the chain he wore for four months. He said he never could sympathize with the poor slave down South in the coffee-pang, until after that fateful march. He now felt that he understood the meaning of the divine injunction "Remember them that are in bonds, as bound with them." He not only bears on his body the marks of his sufferings behalf of the oppressed, but he carries also the identical chain, as a token and remembrance of his trials, and (it may be) a pledge of future concilia and sacrifices. At the earnest request of several, he consented to part with one link, which was cut off, and labelled and laid up in the "Cabinet of curiosities" belonging to the U. S. Institute.

Mr. Brown is constantly harassed with rumors that warrants are in the hands of U. S. Marshals, and threats of arrest. But he declares most emphatically that he never will be taken to Washington or Virginia alive. And from what I know of his sense of feeling in this country, and the preparations made to prevent his abduction. I do not believe it possible to remove him without serious trouble. I learn that his youngest, and only surviving brother is in this vicinity. He and his wife were three weeks on the road from Harper's Ferry, and for the first eight days, remained encamped on dry land gathered from the hills. With the North star, for their guide, they traveled by night and lay concealed during the day. No wonder if their fellowship in suffering with the poor slaves, begot deeper and stronger sympathy for them. I heard from a reliable source, that when Prof. Moore of Oberlin went to Winchester, Va., for the body of Copeland for his friends, the

students were so incensed when they found that an order was issued for his delivery, that they reluctantly cut off his head, and concealed it, to gratify their master! "Fudge vengeance would have been satisfied to take the scalp, and leave the head!" "O temporal! O mortal! How long O Lord? How long?"

ASTORIA, O.

A. M. B.

PLYMOUTH CHURCH, BROOKLYN.

In the progress of the discussion concerning the American Board of Foreign Missions, the pastor, Rev. Henry Ward Beecher, on Monday evening, defined his position, in favor of the Board. The N. Y. Times reports him as having said,

If Plymouth Church out of this Board, he should look upon it as like cutting their Pastor off, for he was not ashamed to say, that the views of the American Board had been his views, from the beginning.

The Herald's version of it is much the same.

If the Church, for the reasons assigned, were to cut off the Board of Foreign Missions, it would be just like declaring that they would not hear him preach any more, for he intended precisely the same opinions as that Board.

The American Board was worthy of confidence,

for it had shown that it holds strong anti-slavery

doctrines, and on those grounds it was as pure

as perfect as it could be.

This will surprise some of the friends of Mr. Beecher, but not all of them. Theodore Tilton is to reply to Mr. Beecher on an adjourned meeting.

If the American Board is right, what tract Socio-ecclesiastical Body, or political party is wrong?

Which of them is ahead of the American Board in its conservation of slavery? Many a time in Congress, in State Legislatures, in Editorial paragraphs, and in political conventions, has the course of the American Board been lauded by the extreme champions of slavery, as "sound in the core" and as furnishing the true Christian precedent. Were they mistaken? Does the Democratic party and its administration recognize and protect the right of slavery in new Territories? The American Board pioneered the way for them by recognizing and protecting the right of slavery in the new Mission Churches on the frontier, making the political protection of it by the Federal government next to inevitable. The whole influence of the Board has been successfully employed to extend Slavery among the Cherokees and Choctaws. Mr. Beecher advocated the use of Sharpe's rifle to drive slavery out of Kansas. To be consistent, he should advocate their use to drive it out from the Territory of the Cherokees, and the Choctaws. Can it appear folly, the policy of the American Board? It is perfect to a cliche, and will minister of great genius and talents fears the value of consistency, as an element of a sound and enduring christian influence?—Principia.

We last week gave a sketch of the Christian Anti-Slavery Convention held in this place, from our own stand point; this week we furnish our readers with a picture drawn by the intensely Democratic editor of the *New Lander Patriot*.

PROCEEDINGS OF THE ANTI-CHRISTIAN SLAVES CONVENTION AT SALEM.

FORENOON SESSION.

In presence of a call issued some two weeks previously, a convention of the churches calling themselves religious, was held at the Methodist Church in Salem on Thursday of last week. The people commenced gathering about half past eleven o'clock, and continued to come in slowly till eleven-thirty. The house was falling thick and fast, and the house was cold and meagerly filled, when at quarter past eleven, the Revd. Lynch was elected temporary chairman. The exercises were opened by singing and prayers, by Reed, Miller and Maxwell of Salem, Reed, Kinnear of Columbiana, and Fairchild, the disinterested Oberlinite. The prayers made were more sensible than we looked for, and in Mr. Maxwell's especially there was nothing affectual. Prayers over, Fairchild (presumably abolitionist and church corruptor) stated the object of the meeting as contained in the call, and suggested the election of a temporary secretary.—Reuben McMillan was elected. Mr. Jones, of the *Bugle*, said there was some obscurity or inadvertency about the language of the call. On the face, it was extended to anti-slavery Christians of all denominations. There were many good Christians outside of church organizations, and he wanted to know whether such would be admitted. Fairchild said the call was intended to embrace all inside the church, who believed the bible to be the word of God, and who took it as a rule of faith and practice. Mr. McMillan said he supposed the convention was not intended to be either a discussion or come-outer meeting, but a meeting of the churches. Jones replied there were disunionists in the churches, and he wanted to know if they would be thrown out. Mr. McMillan (not very adroitly) rejoined, he would be willing to meet Mr. Jones or any other Christian in the convention. He did not understand Mr. Jones at first. Henry G. Wright (Disunion infidel—or rather nigger Christian) claimed that any man who had the spirit of Christ was a Christian, whether in or out of the church. And the question he wanted discussed to-day—the only proper question for the convention was, can a man imbued with the spirit of Christ, own and hold, a human being as a chattel? If the church does not decide that, she will bring upon herself scorn and derision. Reed, Mitchell (a foxy debater) remarked that when he signed the call, he understood it to include members of christian denominations only. It had not been so, he would not have signed it. He did not think any other brother is in this vicinity. He and his wife were three weeks on the road from Harper's Ferry, and for the first eight days, remained encamped on dry land gathered from the hills. With the North star, for their guide, they traveled by night and lay concealed during the day. No wonder if their fellowship in suffering with the poor slaves, begot deeper and stronger sympathy for them. I heard from a reliable source, that when Prof. Moore of Oberlin went to Winchester, Va., for the body of Copeland for his friends,

held the meeting confined to the objects contained in the call. Fairchild for the purpose of getting to work moved the appointment of a business committee. Reed, Mitchell, Herron, Miller and Dr. Cook were appointed. Samuel Hardman, James Brown and R. McMillan were appointed a committee on permanent organization. After prayer the convention adjourned till 2 o'clock, P. M.

AFTERNOON SESSION.

Word having spread through town that Jones and Wright would make a push to get into the convention as members, a larger crowd assembled than in the morning. Everybody looked for fanfare. The exercises were commenced with singing and prayer. In fact up to this time, the temporary chairman's intention of "quelling" the opposition was quite manifest. The committee on permanent organization reported, D. P. Mitchell, President, Vice Presidents, Daniel Tanner, Reed, A. B. Maxwell, Reed, Miller, Reed, Herron and Thomas Pinkham, Secretary. Samuel Hardman. The President elect was absent with the committee on resolutions. Deacon Tanner took the chair. Reed, Fairchild, then stated the history and objects of the association. Deacon Tanner spoke. An old nigger spoke, but articulated so badly he could not be understood. A stranger said something. They all spoke alike and all said the same thing, and nothing said thus far amounted to any considerable sum. Reed, Mitchell from the committee on resolutions reported the following:

WHEREAS, Slaveholding as now practiced in the Southern portion of this Confederacy is a great sin, denounced by John Wesley, the father of Methodism, as "the sum of all villainies," and by the Presbyterians Church as man-hating, an entire incompatibility with the spirit of the Gospel of Christ. Therefore

L. Resolved, That it is the sense of this meeting that all slaveholding for purposes of gain, is both contrary to the law of nature and the word of God.

2. Resolved, That the fellowshipping with such slaveholders in the Christian church is inflicting a great wrong by confirming them in their sin, is dishonoring to Christ, injurious to the Church, is a fruitful source of infidelity, and makes the members thereof partakers of the sin.

WHEREAS, Was a Christian Anti-Slavery Committee desire to speak earnestly on the sin of slavery in all its positions in our government, and in our social relations, and to expose the Anti-Slavery Law had its origin in corruption and lust, and is also an outrage on our rights as Christians; Therefore

Resolved, That a collection be taken up, and as it was agreed to do in the Anti-Slavery Convention.

3. Resolved, That the fallowing with such slaveholders in the Christian church is inflicting a great wrong by confirming them in their sin, is dishonoring to Christ, injurious to the Church, is a fruitful source of infidelity, and makes the members thereof partakers of the sin.

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THE ANTI-SLAVERY BUGLE.

O'CONNER ON THE LEMON CASE.

Mr. O'Connor is an acute and able practitioner of law; his rank in his profession, prize, right; but judging by each forensic effort of his as we have read or heard, we cannot think him a lawyer of the highest order. He possesses what Carlyle calls "the eloquence, tactless," which is subtle, ingenious, persevering and indefatigable—which splits hairs and draws wires; but he does not possess that character of mind which grasps fundamental principles, nor those generous and manly impulses which are as necessary to the great lawyer as they are to the greatest statesman or the greatest man. While he is infinitely superior to the Quaker Gammons and Snaps of his tribe, he has yet little in common with his Blackstones, Mansfields, Brangham, Romillys, Marshall, Storys, and Ordways.

All this is singularly exemplified in his argument of the Lemon case, which is now before the Court of Appeals of this state, and to the merits of which he has already devoted several years of study and discussion. The issue is a simple one—whether a slaveholder of Virginia, or any other slave state, has a right to carry his slaves through the state of New York on his way to Texas or any other state, where he means to continue them in slavery. It will be seen that the determination of it depends upon two questions: first, what the legislation of the state of New York may have been on the subject; and second, whether that legislation was in accordance with its own constitution and the constitution of the United States.

As to the law of this state, the statutes would seem to be too explicit to admit of any doubt, even among a host of pretenders. As early as 1817 it was enacted by the legislature that "every person born within this state, whether white or colored, is free; and every person brought into this state as a slave, except as authorized by this title, shall be free." Again, the same year, it was enacted: "No person held as a slave shall be imported, introduced, or brought into this state, on any pretence whatever, except in the cases hereinafter specified." Every such person shall be free. Every person held as a slave, who hath been introduced or brought into this state contrary to the laws in force at the time, shall be free." Among the war-captives to these sweeping declarations was that of a traveler with his servants, who was allowed to remain nine months, but by a law of 1841 all these exceptions were repealed, and the statute stands absolute and unqualified, that every person wholly brought within the limits of the state of New York is from that moment a free man.

Now, it cannot be denied that, as a sovereign state, New York has a perfect right to decide the condition of all her inhabitants; she has the same right to do this that South Carolina has to enslave slaves; she has a perfect right, also, to decide what persons or things shall come within her jurisdiction. If the poor-houses of Great Britain, or Holland vomit their paupers upon us, New York forthwith sends them back! If a shipload of yellow fever or small-pox patients arrives in the lower bay, New York keeps them there until they are dead or purified. This she does in virtue of her power & sovereignty, and by virtue of the same sovereignty, when the slaveholder would introduce his slaves into the state, New York either bars them out altogether or discharges them of their injurious character. Every other state, in the exercise of a sound discretion or policy, may do the same. California, however, has no right to discriminate against a large number of Chinese at San Francisco opposed to her best interests, might prohibit their coming, just as Alabama or Louisiana can prohibit the coming of the worn-out confederates from Cuba.

The only question remaining, then, is whether New York, or the other states, has surrendered any part of this sovereign right to the federal government; or, in other words, whether the constitution of the United States imposes any restraint upon the exercise of the right. Mr. O'Connor tends to find such a restraint, first, in the clause which empowers Congress "to regulate commerce among the several states," and second, in the clause which guarantees "to the citizens of each state the privileges and immunities of citizens in the several states," but Mr. O'Connor has too much good sense to urge these quibbles at length. Fact, after putting them forward, he himself withdraws them, in fact, as to the first point, he says, "the doctrine does not preclude a state from exercising absolute control over all trading of any kind within her borders, nor from any precautionary regulations for the preservation of her citizens, or their property from conflict with any person or thing that might be dangerous or injurious to their health, morals or safety," admitting all that is asked; and again, as the second point, he does not claim that a citizen of Virginia coming into New York should have greater "immunities and privileges" than the citizen of New York. But as the citizen of New York is not allowed to bring slaves into the state, with what propriety can it be contended that, under this provision of the federal constitution, the citizen of Virginia should be allowed to do so?

BISUNION DEPRESSED.

The border States of the South understand why a dissolution of the Federal Union would be ruinous to their slave labor system. The Missouri Democrat, in commenting upon the conduct of Clark from that State—the Helper resolution man—says:

"It is very well for those who have hundreds of miles of slave soil not their own, and millions of pro-slavery men, the citizens of other states than theirs, to keep them and the free, to preach division; but the question has quite another significance for the border Slave States—the States which would have to bear the brunt, and which would have to bear enormous losses, whatever might be the issue of the contest. Gov. Wise, a most belligerent and eccentric character, is fully aware of this, and consequently is an avowed Union man. We know of no feature in the discussion scheme so disgusting as that selfishness which demands that the slave property of Maryland, Virginia, Kentucky and Missouri, shall be sacrificed for the benefit of Alabama, Mississippi and South Carolina. The latter named, have no scruples about bringing Canada to the very doors of the former. This is chivalry with a vengeance. It would be profitable, too, for the nation States.

The insurrections, or the apprehension of insurrections from the Free States while the hostile relations should continue, would glut the more Southern market with the slaves of the border States, enabling the cotton planters to buy them at a mere nominal price."

LATEST DEMAND OF SLAVERY.

A just preamble and resolution have been offered in the Senate of Kentucky, stating the important fact that "the citizens of Kentucky have been for a series of years, and are still subject to an annual loss involving hundreds of thousands of dollars" from the escape of nimble-legged chattels; and also the interesting fact that "no treaty exists between the Governments of Great Britain and the United States for the reclamation and extradition" of such nimble-legged chattels; therefore the General Assembly of the Commonwealth of Kentucky strongly urges "upon the treaty making power of the Government of the United States the necessity of so amending the tenth section of our treaty with Great Britain in regard to the fugitives from justice, as to include in its provisions fugitives from labor."

Is this new demand of the slave masters to be made a plank in the Charleston platform? An American Minister would set a figure to proving such a demand on a monarchy whose true boast is—

"Slave master breathes in England—

They touch our country and their shackles fall."

—Cleveland Leader.

The Chinese in San Francisco have a beaten temple which cost \$20,000, and at a cost of \$30,000 have imported an idol from China. Assuming that our Republican politicians in the

Legislature had the right and wisdom to war on the South and her institutions; that they had in their respects laid new lives, love the Union, respect the Constitution, and sin no more, we can overlook their neglect of their Democratic neighbors, who now are as they have always been, therefore friends to the Constitution and the Union of the States. New converts are always zealous in proportion to the strength of their conviction and conversion. Hence we are led to establish three propositions, i.e.,

COMMINGLATION.— NO RIGHTS—NO DUTIES.

DAMASCUS, Feb. 3, 1860.

DEAR FRIEND: For several weeks I have lectured in various places in this region, mainly to establish these propositions, i.e.,

1. That individual Slaveholders, as such, have no rights that any man is bound to respect.

2. That no Slaveholding State, as such, has any rights that other States are bound to respect.

3. That Slaves, as such, owe no obedience, no service, no duty of any kind, to their enslavers.

The deepest interest in every meeting, has been manifested in the discussion of these propositions, and of the conclusions naturally and necessarily deducible from them. Every body, Democrats as well as Republicans, see and confess, that these are true, individual slaveholders, as such, ought to be regarded and treated as individual highway robbers, mid-night assassins and pirates on the high seas are regarded and treated; and that slaveholding states are to be regarded and treated as organized bands of robbers, assassins and pirates are treated; as mere self-constituted and self-incorporated marauders and pirates. All see and acknowledge that if the above propositions be true, it is the right and duty of the people and states of the North to exterminate the slave states, as such, as they would self-incorporated bands of murderers; and that John Brown and his comrades did but a simple act of duty to God and man in his efforts to rescue the slaves of Virginia from their enslavers, and so make that a free State.

Were Virginia to kidnap the children of Ohio, Pennsylvania and New York, and seize and sell them as slaves, who doubts as to what would be the right and duty of those states and other Northern States. Exterminate Virginia as an incorporeal bandit and kidnapper and snatch the "stolen from the hands of the spoiler," would be the cry of every man and woman and state of the North. But Virginia kidnaps and enslaves her own children, born on her own soil. The people and states of the North, are bound to treat her in the same way as if she kidnapped and enslaved the children of Ohio, Pennsylvania and New York. A constitution, law, government or religion, that recognizes her rights to kidnap and enslave her own children, is as infamous and abominable and void as it is authorized her to steal and enslave the children of Ohio.

Slaves, as such, owe no obedience, no service, no duties of any kind, to their masters and enslavers, and the religion and government, the political parties, constitutions, compacts and unions that enjoin on them obedience or service of any kind, as slaves, deserve only the scorn and contempt of all men, as individuals and states. It is the right and duty to incite to cease to be slaves, and to become freemen; to incite in them a desire and fixed purpose to cease to live and labor as beasts and chattels, and assert and maintain at all hazards, their right to be regarded and treated as human beings; to incite them never to obey another command, nor work another hour as slaves.

The one fatal, original mistake of this nation is, its horrible admission that slaveholders, as such, may have rights, and that slaves, as such, may owe duties; they should have acted on the principle of NO RIGHTS—NO DUTIES; that is, such, as such, have no rights, whatever

individuals or states, any more than robbers and pirates can, and that slaves as such, can owe no obedience, no service, no duties, to any being in the universe. Where no rights are recognized, no duties can be owed. Let this truth be recognized and felt, and we should hear no more of our sister states of the South—"of the right of states to admit or reject slavery," of each state managing its own affairs "even to the extent of kidnapping and enslaving human beings;" of the "rights of slave states" and of "the doctrine of Non-Intervention." It is our right and duty to interfere with every State that kidnaps men and women, and breeds and sells slaves as it is our duty to interfere with bands of robbers and murderers.

Great excitement has prevailed at some of our meetings. Resolvers and clubs have been on hand for use, by the numbers if opportunity offered. But thus far no harm has been done, and no meeting has been broken up. The great body of the people are determined to maintain freedom of speech. Deep and wide spread is the sympathy created by the presence and burial of the murdered body of young Coggin in this region. His dastardly, slave-breeding murderers, will get more than they bargained for.

HENRY C. WRIGHT.

JOHN BROWN MEETING.

MARYVILLE, Franklin co., Iowa, Jan. 23, 1860.

Pursuant to a call, the citizens of Maryville and vicinity, met at the Rose School-house, on Thursday evening, January 19th, for the purpose of getting the sentiment of the people in regard to the late Harper's Ferry Tragedy.

The motion of Nathan Moore, J. B. Reeve, was called to the chair, and G. S. Morris, was elected Vice President, and Edwin A. Miller, Secretary.

D. W. Dow being called upon, took the floor and made an able speech in condemnation of slavery, and expressing his abhorrence of the position taken by that part of the political and religious world who raise their awe-stricken hands and exclaim, Why agitate.

He considered that the action of John Brown at Harper's Ferry, would have the effect on the Nation that leaves on a measure of moral—

It would agitate and purify it. He expressed his readiness for the dissolution of the Union, as far as the South, but insisted that the North should keep the Eagle and Stars, but would soon give a pinch to the South the stripes. He reflected seriously on the course taken by Stephen A. Doug-

lass.

A. T. Reeve followed Mr. Dow in an interesting address, showing up the different characters as presented in the late John Brown affair at Harper's Ferry, and failing to give Governor Wise his share of the contempt of a civilized community; and noticed briefly the importance of having a regiment of Virginia soldiers to guard a poor defenseless woman to the cell of her condemned husband. He also spoke of the acts and courage of John Brown and his comrades as being worthy of a better reward than a Virginia gallows.

He here read from the A. S. Bugle, the account of the execution of Brown, etc., of the last interview between Brown and his wife, and the interview between Capt. Brown and his fellow prisoners. He stated he had a few resolutions to offer, before the meeting adjourned.

S. Davidson, made a fluent speech in defense of the Southern Democracy. He represented to the audience that the gentlemen who had preceded him, had undertaken to make them think that John Brown died a traitor. He wished to be un-

dertaken to take the South side of Maine, and Dixie's line. He stated that John Brown had committed wilful murder and indicted on insurrection, two of the gravest crimes known to civilization, and well. He claimed no natural right of the master to his slaves, but a right by man; and affirmed that the agitation of the John Brown tragedy was a political hobby. He asserted that Captain John Brown went to Kansas to kill, and that he was a thief, robber and murderer, traveling under a fictitious name, and that all papers except the N. Y. Tribune said that John Brown was a hard headed old chap from a boy up. He was bold to say that no one but Fanatics and Monomaniacs, would give utterance to such sentiments as had been put forth here to night. He then proposed to give the audience a little advice in regard to the Resolutions. He assumed, (without having seen or heard one word of them,) that they were treasonable, and in any country but America would be considered Treason; and if the audience did not see fit to vote them down, they had better keep their mouths shut.

Nathan Moore defended the action of John Brown, and made an able speech in condemnation of the course of the Southern party, and slavery in general. This agitation, he said, had its origin in the South, and cited the audience to the case of P. S. Brooks vs. Sumner, as a true standard of southern chivalry. He represented Stephen A. Douglas as a traitor, and that the South had violated the contract first, (meaning the Missouri Compromise,) thereby releasing the North. He referred to the fact that Northern men were not safe in the South, and that the Southern press was under the laws of slavery.

F. Russell made an able speech in support of the Republican party, and in condemnation of the southern party.

A. T. Reeve, then read from the Anti-Slavery Bugle, "How John Brown took Harper's Ferry." (Ye true history of ye great Virginia Fight)—After which he offered the following resolutions, which were unanimously adopted.

1st. Resolved, That we, instead of considering John Brown and his comrades criminals deserving the gallows, we regard them as Heroes and Martyrs worthy of our admiration and sympathy.

2nd. Resolved, That instead of fearing a dissolution of the Union, as threatened by the South, we would welcome it as the least of two evils.

3rd. Resolved, That the heroic bearing of John Brown and his comrades in taking and holding Harper's Ferry, and their calmness and self-possession, through all of the trying circumstances, embracing death on the gallows, has never been surpassed, and rarely equalled in the history of the world.

4th. Resolved, That the grievances of the slaves in the South, are far greater than those which caused our forefathers to take up the sword of rebellion in 1776, and if the conduct of La Fayette was praiseworthy, that of John Brown was more so.

5th. Resolved, That in the recent insurrection at Harper's Ferry, we see one of the natural fruits of American slavery, and that we regard it as a solemn warning to this Nation to abolish slavery by force.

6th. Resolved, That in view of the facts above mentioned, let it be overthrown in blood and by war.

The following resolution was offered by N. Moore and adopted.

Resolved, That we recognize in the American slave, all the physical constituents of a human being.

It was voted, that the Secretary be instructed to request the Editors of the Franklin Record, published in Hamilton, Franklin county, Iowa, and the Anti-Slavery Bugle published in Salem, Columbian county, Ohio, to give the proceedings of this meeting an insertion in their respective papers.

E. A. MILLER, Sec'y.

Could ye divide that record bright, and tear the names apart,

That first were written boldy there with plights of hand and heart?

Could ye erase Hancock's name a'ne with the scribe's edge,

Or wash out with fraternal blood a Carroll's double pledge?

Say, can the South sell all her share in Bunker's hoary height,

Or take from village, urban, nor the son of city pride,

Nor the hunter's white-haired children, who find a fruitful home

Where nameless lakes are sparkling, and where lonely rivers roar;

Green drew his sword at Eutaw, and bleeding southern feet

Trod the march across the Delaware, amid the snow and sleet!

And lo! upon the parchment, where the nail record shone,

The banner page of Jefferson bears Franklin's calmer lines.

Could ye divide that record bright, and tear the names apart,

That first were written boldy there with plights of hand and heart?

Could ye erase a Hancock's name a'ne with the scribe's edge,

Or wash out with fraternal blood a Carroll's double pledge?

Say, can the South sell all her share in Bunker's hoary height,

Or take from village, urban, nor the son of city pride?

Or could you meet around his grave as fratricidal foes,

And make your burning curses o'er his pure and calm repose?

Ye dare not in the Alleghany's thunder-toms decree!

Thou whole Nerada guards the blue and tranquil sea—

Where tropic waves delighted clasp our flowery Southern shore,

And where, through frowning mountain gales, Nebraska's waters roar!

DIVISION.

The crimson blood that streams along from Florida to Maine

Is not such blood as Warren shed, or crimson Lake Champlain,

Or like that of Freedom's battle-ry, loud as Atlantic's roar,

Echo from all our eastern coasts to far Pacific's shore.

Vain is the boast of brotherhood. The young and giant West

Fields up her wealth to those who bear aloft the freedom's crest;

The busy East, whose ceaseless hum betokens constant toil,

Knows that her industry will not become the robber's spoil.

But in the South, which God has blotted beyond this land of ours,

And if to-day we have no confidence in the nominal Christianity of the land, it is not that our relations to God and the slaves are not now more innocent and just than they were, or that we believe the principles of Jesus less true and practicable than we then did, but because the religion of the land demonstrates the absence of either the power or the will to cast out from its church organizations, "the sum of all villainies," and to crush whatever and whenever interferes with the establishment of true Christianity—the fellowship of God, and the brotherhood of Man.

And Arnold said,

Miscellaneous.

STRICTLY TRUE.

She was a wild Rule creature with her pretty, dimpled face full of mischief, always saying extravagant things, and giving people wrong impressions, and yet she bore the important title of Mrs. Dudley Rivington. Her husband, who was decidedly grave and sedate, thought she did not support his name with sufficient dignity, and he sometimes undertook to lecture her on what he considered her little failing; but with some mischievous reply she was always sure to put to flight his gravity.

"My dear," said Mr. Rivington, one day as he entered the apartment where his bride was sitting, "I have heard something very strange."

"What is it?" asked Lizzie.

"I have heard that your parents were very much opposed to our union, and that we were obliged to elope at night by jumping out of the back window, and that then we had gone immediately to the clergyman, and had been married without the knowledge of your parents, who in consequence, had disinherited you, and had refused to have anything more to do with you."

"How very strange!" exclaimed Lizzie; "how could such a report have originated?"

"Have you not said something in fun which might have given rise to it?"

"Yes," said Lizzie, thoughtfully, and then she added, "Oh, now I remember. The other day when Sally Brewster was here—you know she has such a horror of old gentlemen—she asked me, in her innocent way, how I came to marry a person so much older than myself. 'For my part,' said she, 'I never would wish to marry an old man, and pa and ma wouldn't let me if I did.' She is such an honest little creature, and always takes everything so literally that I wished to astonish her, so I replied, 'I sprang out of the back window at night, when my parents were asleep, and I was married early the next morning.' I suppose that most must have been the way the story originated, and it has gained, of course, by circulation."

"But, Lizzie, what did possess you to say such a thing?" continued Mr. Rivington.

"Only for mischief. I meant to have undeceived her before she left me, but I forgot it."

"Do you think it right to say what is not true even in fun, Lizzie? I asked her husband with a grave look.

"But it was strictly true, Dudley; for do you not recollect my telling that the night before we were married, I became alarmed by the cry of fire next door, and I sprang out of the window, which was near the ground and as the first feeling of fear was over, I returned to awaken my father and mother."

"What you said then was true in the letter, but was it in the spirit?" asked Mr. Rivington, as he gazed earnestly into his wife's face.

"Now, grand pa," said Lizzie, as she stroked down his whiskers, "please don't preach me a sermon, for I was only in fun when I said it, and I think people might understand me; every one is so dreadfully matter-of-fact."

"But when you make your assertions with so grave a face, you must expect people to think that you mean what you say."

Lizzie laughed and wondered what made her husband so very sober, and wished that he was a little more playful; while he in his turn wished that his wife was not quite so full of spirits. But he had still considerable anxiety to go through with before Lizzie gave up this little failing.

One day he went up to his wife as she was looking out of the window, and, putting his arm around her, inquired why she was looking out so suddenly.

"I was searching for some blue sky, or sunshine for I am perfectly crazy to go out a little way this afternoon."

"That is all," said her husband, with an air of mock solemnity, "for I believe there is no lunatic asylum very near here."

"Now, Mr. Solomon, do be quiet! There is no comfort in telling one's troubles to you; I suppose you would have us say that I should like to go, wouldn't you?"

You might express it rather more strongly than that, Lizzie, without being so extravagant; you will certainly get yourself into trouble if you continue to talk in this style, saying things you do not mean. It was only this morning reported that I had failed, and my wife was teaching a school; do you know what the report originated?"

"No; I am sure I do not."

"Are you certain that it did not come from your mischief?"

Lizzie blushed as she replied, evasively, I suppose it might have been through Mrs. Minus, she is such a gossip."

"But what would give her the idea?"

"Why, it was probably from a remark of mine I had forgotten about it until you spoke; really she is so prying she provokes me."

"But what was your remark?" asked her husband smiling.

"It was something I said the other day, when she came in and found me seated in the midst of a number of neighbor's children who had come for the purpose of learning to crochets a mat. She looked astonished at seeing such a circle of little people and I said laughingly, 'I have turned teacher,' whereupon she asked, in a surprised tone, —

"'Give me!' And when I saw that she believed me to be earnest, I said very gravely, 'Yes.' Then she enquired if my husband had failed, and as I recollect that it was only that very morning that you had failed in the attempt to get on your new coat, which was too small for you, I answered her in the affirmative. I quite enjoyed the good lady's look of eager curiosity, as she received this piece of information, and she soon after took her departure, but I never thought of her telling it round."

That was certainly a very good foundation for the report; she could not have wished for a better," said Mr. Rivington, calmly.

"What I said was all perfectly true, Dudley; but it was really ridiculous of the woman to take me literally."

"I am afraid, my dear, that your fan will give me considerable trouble."

"I am very sorry," and she raised her sweet, childish face up to him.

As he bent down to imprint a kiss on her rosy lip, he felt tempted to give up the plan which he had formed for punishing further mischief, and he recollects the many times that her love of fun had drawn them into trouble, and with an effort he resolved to carry it through.

"I shall have to leave you for a few days, my dearest," he said.

"'Leave me?' she exclaimed, "for what?"

"I am obliged to go to A———tomorrow morning, on business, but I will make my stay as short as possible."

It was with a heavy heart that Lizzie retired

that night. She could not bear the thought of being separated from her husband even for a few days, and her active imagination conjured up all sorts of dreadful things which might happen to one or the other of them before they should meet again. But it was necessary for him to go, and the next morning she followed him to the door, and received his parting kiss, and then returned to the room to cry. But her spirits were not easily depressed for a long time, and she soon dried her tears, and buried herself about the house, thinking all the time how pleasant it would be to have him return when the few days had expired.

In the afternoon the bright sun seemed to invite her out to walk, and she accordingly went. She met a number of her friends, but some bowed coldly, while others passed her with a scornful look. At one time she observed two ladies conversing together and looking at her. What could it mean? Then she caught the words:

"'What is it?' asked Lizzie.

"I have heard that your parents were very much opposed to our union, and that we were obliged to elope at night by jumping out of the back window, and that then we had gone immediately to the clergyman, and had been married without the knowledge of your parents, who in consequence, had disinherited you, and had refused to have anything more to do with you."

"How very strange!" exclaimed Lizzie; "how could such a report have originated?"

"Have you not said something in fun which might have given rise to it?"

"'Yes,'" said the reply, "but then they were so suited to each other, that one can scarcely wonder at it."

"That is true," continued the first "he is so very grave, and she so full of mischief."

As Lizzie walked quietly on, wondering what they could mean, and if it was possible that they referred to her, she lost the remainder of the conversation. Then the words reached her from another direction:

"I should think she would not like to be seen out season."

And again—"I think that it was her extravagance that drove him off."

Lizzie returned home feeling sick at heart; and earnestly longing for her husband to come back to her; she felt sure that some false report was being circulated, but how she could not tell. While she was musing on the subject the door opened, and Mrs. A———was announced. Lizzie rose to receive her visitor, who remarked in a communitating tone—

"Your poor little creature! I have come to console you with you!"

"Thank you," said Lizzie, mistaking her meaning. "I almost think I need condonance; being left alone in this great house with only the servants."

"Yes," continued Mrs. A———, "but you may be sure that every one will take your part, for people always do sympathize with the ladies, you know. I think he was perfect wretched to leave you, and so soon."

Her meaning began to break upon Lizzie's mind, and she exclaimed almost fiercely, "Of whom are you speaking?"

"Mr. Rivington," replied Mrs. A———, in some surprise at Lizzie's excited manner. "I heard that he had quarreled with you, and that was the reason of the separation; and knowing that you must feel lonely, I hastened to offer my sympathy, trusting that you would excuse the intrusion."

Our heroine drew herself up with considerable dignity, as she replied, "Allow me to say that I have heard of any quarrel, and the separation was caused by some business which has called my husband away for a few days."

"Mrs. A———hastened to apologize, and soon left the house. There came honest little Sally Brewster, who threw her arms around Lizzie's neck, and exclaimed in a tone of sincere sympathy—

"'My poor, dear Mrs. Rivington! How sorry I do feel for you!'

"Why do you feel sorry for me, Sally?" asked Lizzie, in a calm tone.

"Oh, because—because—you know why," said Sally hesitatingly.

"I know nothing about me to excite sympathy, except that I have been left alone for a few days, in consequence of my husband having been called away on business."

Sally replied in a tone of surprise, "why! I was informed that—that—"

That my husband and I had quarreled, and separated," said Lizzie.

"You have heard of the report, then, and it is not true!"

"Oh, yes, I have heard it, and I have also been conciliated with, but I cannot imagine what gave rise to such an idea."

Sally did not hurry away as Mrs. A———had done, and Lizzie found it great comfort to have a friend with her. She was obliged to receive visits of condolence all the afternoon, and in the evening her gentle friends came to offer their sympathies, as they said, but Lizzie thought it was rather to satisfy their curiosity, and she wished herself anywhere rather than in a country village.

That is all," said her husband, with an air of mock solemnity, "for I believe there is no lunatic asylum very near here."

"Now, Mr. Solomon, do be quiet! There is no comfort in telling one's troubles to you; I suppose you would have us say that I should like to go, wouldn't you?"

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"I am obliged to go to A———tomorrow morning, on business, but I will make my stay as short as possible."

It was with a heavy heart that Lizzie retired

THE ANTI-SLAVERY BUGLE.

A CURIOUS QUESTION.

BY SPENCER W. COKE.

A daughter?

Well, what brought her?

Kitty asks, "How came she here?"

Half with joy, and half with fear.

Kitty is our oldest child.

Eight years old, and rather wild—

Wild in manner, but in mind

Wishing all things well defined.

Kitty says—"How came she here, Father? Tell me! It's so queer.

Yesterday we had no sister.

Kitty I'm sure I should have missed her.

When I went to bed last night,

And, this morning hailed her sight.

With a strange and new delight.

For, indeed, it passes all.

To have a sister not tall

As my doll; and with blue eyes;

And—I do declare—it cries!

Last night I didn't see her, father,

Or, I'm sure, I had much rather

Stayed at home as still as a mouse.

Then played all day at grandma's house.

She is so pretty, and so tiny;

And what makes her face so shiny?

Will it always be like that?

Will she swell up plump and fat,

Like my little doll? or tall,

Like a doll?

Like my little doll? or tall,

Like a doll?

Like a doll?